

TRANSFORMATIVE SCHOOL IN THE GLOCALISATION PROCESS

Dr Bogomir Novak
Educational Research Institute, Slovenia
bogomir.novak@pei.si

Abstract

The paper analyses various definitions of globalisation as a world process. This process concerns many aspects of a man's inner world and the world around him. Furthermore, glocalisation is dealt with in this paper. Glocalisation in school can be seen in the school's tendency towards autonomy, changing the paradigm from transmissive to the transformative one, including new styles of teaching, learning and thinking and other didactic innovations, new organisational culture and lifelong learning. The autonomous schools are more flexible since they consider local (regional) and global educational interests involving at the same time the participants of education (parents, local governments, enterprises) as school partners. Transformative pedagogy shall in its interdisciplinary connections with other social sciences give an answer to the dilemmas of culture and capital and of the development of learning and teaching culture.

Key words: *Glocalisation process, transformative school paradigm, transformative pedagogy.*

1 Can Globalisation be Managed?

Globalisation is a world-wide phenomenon perceived differently from each corner of the world. The Slovenians are one of the smallest nations in Europe and are particularly sensitive about globalisation. The small nation states expose their very survival to the will and power of big states. That is why they have to learn how to best avoid globalisation traps and maximise globalisation positive effects. This is an open and decentralised phenomenon. The list of meanings of globalisation, however, is still incomplete. Nevertheless, it is clear that the phenomenon is extremely decentralised. It is impossible to stop or reverse. We can only try to change its course of development that is mainly guided by financial and other types of capital (as defined by Bourdieu). Globalisation turns into glocalisation for those states that would like to regulate its course according to their own desires. Since any unintentional act may influence globalisation, it is considered to be a series of butterfly effects.

Globalisation (Japan *gurobaruka*) encompasses the world as its etymology makes it clear (Greek *sphaira*, Latin *globus* – a sphere). It is a highly complex term and a poorly defined one. Thus the problem is difficult to grasp. It includes elements of integration as well as disintegration. Svetličič (2004, 20-21) argues that there are many sides to globalisation:

1) internationalisation through international trade,

- 2) liberalisation as a way to abolish obstacles between the states (Pikalo, 2003),
- 3) universalism as a world synthesis of cultures or a global humanism,
- 4) Westernisation or modernisation and
- 5) de-territorialisation in terms of expanding supra-territoriality.
- 6) militarization.

Ad 1) This is a continuation of modernisation following the stages of a (a)social evolution of capitalism with information forces and relations and not only with industrial production forces. Interdependence is intensified.

Ad 2) New practice of international relations goes beyond the intrusion of the will of the most developed and the richest states to the less developed and poorer states.

Ad 3) It is a practice of the world system that goes beyond the teleology of modernisation due to the thought that there is an integrative civilisation for all.

Ad 4) In the eyes of the western countries (the US and the western European states), globalisation equals westernisation since it starts with a European and continues with the US imperialism and colonialism. It is an unequal development with a widening gap between the rich and the poor. The result is a tougher competition among nation-states.

Ad 5) It is a scientific and technical revolution with the totalitarian technocracy's vision of globalisation that is outside democracy. A global culture is emerging as a self-reflection of the modern in the post-modern¹. One of the effects of globalisation is the ubiquity of the same goods all over the world.

Ad 6) Since the end of the II world war the US have introduced a permanent war economy (Chomsky's term) instead of a civil one. Corporative executive elites are trying to determine and manage war economy which is based on high tech industry. From that perspective, globalisation means mainly the expansion of war economy in the fight against terrorism.

Globalisation is a challenge redefining a human being as a "*homo globatus*" (Hobsbawm's expression). Globalisation does not merely describe. It is an anticipating and normative notion predicting further developments and attempts to humanise itself. Due to the widespread use of information technology and networks, globalisation also means the shrinking or condensation of time and space. It denotes an autoreflexive society that is ready to embrace corrections because otherwise it faces destruction. It requires a fine balancing act between planning, regulation and blind forces that threaten it with a systemic break-down (Mikuž 2004). Economically looking, it seems as if this process is largely driven by the most developed western countries. Globalisation is a feature of an ever faster developing and it is an issue who can manage it. It is perceived as a black hole that hovers up the entire environment. According to the most pessimistic scenario, it leaves out less than 20% of society. The society of risk is therefore proven to be more and more dangerous due to the increased pollution, international crime and terrorism.

The question is whether within various glocalisations a neo-humanism acceptable to all is possible. It would be beyond the one-sided imperialistic globalisation and would call for consideration of the vulnerable as was demonstrated in the J. Rawls's theory of justice. Such a strategy would require all partners participating in the discussion to consider a human being as a person, to consider solidarity, support for people, states and corporations (Juhant 2002). Some argue that a new culture with values beyond the national level is

emerging from globalisation. It should not be overlooked that national cultures contain universal values of peace, equality, tolerance, solidarity and respect that through globalisation are expanding worldwide and gaining popularity. Left to its own, globalisation is not a project of a healthy society since, in the time of imperial capitalism, the key politicians and directors of multinational companies are unlikely to decide for such a project despite the advice of environmentalists. Thus the wild competition and social differentiation are on the increase.

Due to the ever faster globalisational changes, the richness, work and employment, money, politics, bureaucracy, democracy, the role of the public sector, science, experiments and the role of citizens are getting redefined (Raven, 1995). Every citizen of a global society should consider what in this process is important for him/her, for the common development of the society and, on this basis and in agreement with the others act appropriately.

Beck (1992, 2000) puts the emphasis on many misunderstandings of globalisation. The global market tends to make rich richer and poor poorer and marginalised. Thus the poor find themselves in an unequal position and incapable of taking part in the global trends. Globalisation appears to them as a hegemonic economic and political power. It is possible to resist e.g. at the level of civil society by trusting in “the capacity of western cultures to auto-correct” (Soros 1999), by organising anti-globalisation protest against the G8 group, by terrorism and fundamentalism or religious wars.

2 Changes Occurred in the Effect-Oriented Transmissive School

Globalisation influences education at the material and content level, whereas school influences globalisation at the social and cultural levels and, indirectly, at the economic level. Education expenditure in developed countries and probably in countries in development is directly proportional to their economic growth. Since the economic situation differs enormously between the developed countries and the countries in development, their respective investments in education do as well. It is clear that some get worse education than others. Schools over the world are not the same and are a source of inequality in themselves. Schools differ from outside as to the environment they are in, and from inside as to which pedagogical innovations they introduce – these differences can be observed within one state and between the states. Everyone has the same right to education – in order to realise this principle a global responsibility and ethics (Jonas 1990, Grmič 2004) should be developed.

Gradually we become citizens of hyper-worlds and virtual worlds. In the centre of these worlds there is an actor unaware of one's wishes, empty and not something that could be made, produced or digitalised. The outside world is intruding on private sphere through technical gadgets. In digitalised worlds created only for the new cosmopolitan and modernised elite, there is no possibility to escape and no freedom. That is why we need a new concept of productive difference with which to explain dialogical school (Rutar 2000). A teacher needs to know more than just his subject matter in order to successfully decrease the dependency of pupils on him. Today a teacher is still an over-burdened semi-intellectual merely offering ready-to-use materials. In future, teachers will probably be reflexive

practitioners who will help with their team to organise and coordinate the implementation of the scheme of transformational teaching. Hence the notion of a teacher-intellectual is changing. Even today the teacher is not merely a person who graduated from the university and is thus qualified to teach pupils. Increasingly, the teacher is also a complex educational and didactic professional and an innovator for multimedia and social relations. Their role is increasingly the one of a networker, bringing together general global and regional trends. An answer to glocalisational challenge is in particular hidden in cooperative learning, which is also the mission of learning organisations.

The ever faster development of capitalism brings about crises² in school (Raven 2000). The school crisis is apparent in many ways since there are many reasons for it. The root of the problem is the one-dimensional assessment of its role coupled with one-sided expectations as to the economic, educational and democratic effects. It would be better to have a multi-dimensional assessment of complex relations of the present situation. The school crisis seems to stem from the conflict between the objectives and tasks on the one hand and organisation, contents and the character of the pedagogical process (Pivac 1995, 9) on the other. The school is in the crisis also because of its instrumentalist logic since it lacks reasoned argumentation. Due to the conflict of values, there is a crisis of education, in particular with regard to permissiveness and repression. The crude development of globalisation brings about an asocial society in mass schools as well. This asocial behaviour comes from half understood or misunderstood and half learnt technical procedures and superficial attitude towards culture.

In the developed world, school has become decentralised, de-bureaucratised and differentiated in pedagogical pluralism of private and public schools' interests. School has become a local, national and trans-national value. It develops in cooperation with many partners, pupils' parents, business world, market forces, local environment and culture and has become a learning networked organisation.

The objective of an innovated primary school is to gather new forms of knowledge that help to make sense of the world as a whole and that is also a prerequisite for a new quality of life. The curricula of the nine-year primary schools and secondary schools have been modernised recently in such a way that it is easy for pupils to have access to information. Due to interconnection of the world, educational content of curricula is on the rise which is clear from the new optional contents. The objectives as well contain the common values of peace, care for the clean environment, fight against diseases and poverty, fight against exploitation and other forms of degrading persons, mutual understanding, functional literacy etc.

Herrera and Mandić (1989) pinpoint as the main difference between the old and new primary schools the fact that the old one developed literacy in terms of reading, literature and mathematics, whereas the new one in addition develops literacy in terms of culture, ethics, communication, history, economics, politics, ICT, science, religion, morals, emotions, media and criticism as well as functional literacy. In the process of globalisation, all these kinds of literacy get integrated into a universal literacy that is the answer to human

universal development at various areas of social activity. Through developing literacy, the objectives, tasks and educational styles for secondary schools and universities change.

Universal literacy denotes the capacity to have a communication and be included in cultural and civilisation trends. Since there are more researchers than ever trotting this earth and since modern technology has turned into a production force, it is good to know what scientific literacy in school entails. Scientifically literate people can cope with the demands of information society, behave responsibly and be aware of the possibilities the science and technology are offering in day-to-day life. The fundamental objective is achieved through meeting partial objectives, of which the most important is to efficiently research and solve a problem³. In 1998 international research on functional literacy of citizens⁴, Slovenia was ranked 17 out of 20 countries. Kump (2003, 166) argues that adults' literacy is most influenced by the level of education, age, parents' education, job – these are all elements of social capital that are underdeveloped in Slovenia.

The effect-oriented and transmissive models cannot simply be changed or dropped. Despite serious efforts made by curricular commissions in 1996—1999 to reduce the amount of contents in the new curricula, this has not happened. A new shift has occurred in the US and Europe. It is a shift from subjective personal and interpersonal values to the economic value of efficiency⁵, competitiveness and effect. That is why an efficient teacher never gives up on any pupil (known as the reformed principle “*no pupil left behind*”) since all pupils are able to learn. A good teacher⁶ is aware of the significance of praise as a motivation factor, creates an encouraging atmosphere for learning, prompts pupils to cooperate and sets only the rules that enable pupils to feel physically and emotionally safe (Youngs 2001, 72-73).

Similarly, there is a permanent quality improvement needed in a globalisation school. Quality teaching depends on fulfilling the needs of the participants of education and on creating opportunities for inclusive education of children with special needs. These opportunities should be provided for in curricula at the following levels:

- 1) defining learning needs,
- 2) defining various special learning needs (in compliance with the OECD methodology),
- 3) providing for various forms of education with regard to the pupils' needs: individual or group work.

The quality education consists of:

- putting forward the learning objectives,
- relation to pupils' existing knowledge and experiences,
- grouping the acquired information according to subjects and between them,
- the problem-based approach,
- grouping according to topics, use of knowledge and making sure that learning makes sense,
- clearing up misunderstandings,
- making sure that classes are varied,
- including pupils' interests, wishes, experiences and emotions,
- active forms of learning and teaching (Šteh-Kure 2000, 66).

Quality also entails 1) high knowledge standards, 2) consistency – if education is understood as fostering intellectual capacities, 3) suitability as to the objective, 4) as a monetary value, 5) transformation from pupils without responsibility into pupils with responsibilities; encouraging dedication to learning and teaching (Šteh-Kure 2000, 24-25).

A new European trend is to expand on the partnership between school and other institutions. In addition to the traditional partnership between the state and the school, whereby the state is an authority, there is a partnership between the school and industry or business sector. In Ireland, the strong US IT companies increasingly cooperate directly with schools. In Germany, the strongest industry partner is Siemens that invests a large part of its profits directly in school IT equipment and offers complementary internationally recognised IT training programmes. Siemens will supposedly start a similar programme in Slovenia as well. Through partnership communication among all actors interested in education is promoted.

According to the universality principle, glocalisation is a challenge also for catholic schools. The conclusions of the international colloquium *"Identity of catholic schools in new Europe"* (Pavlič, ed. 2004) indicate that these schools are open to the truth in terms of representing the principle of unity or singularity within diversity, advocate universal, specifically Christian values, reducing inequality and global cultural solidarity.

3 Towards the Information Pedagogy and School

Senge (2000, 207) defines transformation pedagogy as a discipline based on the theory and practice of the critical pedagogy (representatives are P. Freire, M. Apple, P. McLaren, H. Giroux, R. Quantz). It is derived from Habermas's critical theory of society. Transformation school model gradually goes beyond the transmissive one. According to Senge (2000) the transformation model considers schools to be learning organisations and studies various types of learning (e.g. holistic; personally significant and experience learning). In this context let us mention a mobile or comparative pedagogy (Bottery 2004).

Through the introduction of process-based approaches, the school paradigm changes from the transmissive one to the transformational. Transformational pedagogy analyses schools as learning organisations and various types of learning that pupils use to acquire knowledge themselves on the basis of experiences and subsequently use it in real life. It understands the transformative, reflective experiential learning in its broadest sense as a mutual process of transforming oneself and the social environment. Thus critical thinking and critical literacy develop. For children to learn in this way, the teacher has to know how to teach appropriately. If pupils cannot learn in the way the teacher is teaching then it is up to teacher to choose such teaching that will enable pupils to learn. Only thus teachers fulfil their role of a facilitator.

Transformational pedagogy could play an essential role in striking the balance among the various educational interests and in looking for a third way among the one-sided school reform solutions that turn long-term intentions in short-term effects. School may be

transformed simultaneously with the society, which means that critical thinking is to be fostered in school and in society.

Table of differences between the transmissive and transformational school model

Content oriented curricula	Process and integration oriented curricula
Unhealthy competitiveness with promotional neurosis	Healthy and eco-school
Effect-oriented school as a burden for talented pupils	Relaxed school fulfilling the educational needs of everyone
Rigid organisation of the school work	Flexible organisation of the school work
Closed, un-creative school climate	Opened, creative school climate
Priority of teaching over learning	Priority of learning over teaching
Prevalence of teachers' explanation	Prevalence of interactive communication
Prevalence of content knowledge and learning	Involving various forms of knowledge and learning
Prevalence of quantity	Permanent improvement of educational quality
Teacher as a subject expert	Complex professionalism of a teacher
Teaching of learning contents	Teaching how to learn
Partialized teacher education	Integrative education of teachers – workshops
School with prevalence of rational argumentation	School with development of rational, emotional and spiritual competences
Low level of universal literacy	High level of universal literacy

Source: Novak 2003, 106.

Transmissive paradigm is characterised by its aspiration to achieve best learning results. Education has become an important social and personal value that comprises many values in itself. In an open world, the characteristics of a transmissive closed school are obsolete. Kuhn (1998) argues that once a series of innovations exceeds the critical limit, it becomes a new paradigm. This also applies for the introduction of democracy in schools – this is done through fulfilment of certain conditions, such as the atmosphere of open dialogue, democratic styles of teaching and organisation of school as well as school being part of its environment. The Slovenian nine-year primary school has done the right step in that direction⁷.

National school system needs a transnational operational strategy for education of 21 century. Only then it would be clear why common quality and results matter in education. The next curricular reform should be planned by putting emphasis on the problem-based and integrative curriculum in order to encourage pupils to consciously achieve their own individual learning targets as well as the common educational targets of the school.

Global significance of the lifelong learning and education is seen in:

- 1) creation of the education science paradigm based on the knowledge of the values of coexistence, peace, clean environment, solidarity, universality, political democracy, creative activities, friendship and love;
- 2) exponential growth of knowledge usable for solving new situations;
- 3) good human resource management, increasing complexity of interactive connections between new technologies, work, social systems and education.

4 Conclusions

A modern glocalisational world is multi-polar in the following points:

- a) It is split between the global and local. On the one hand, the world is coming together to be one village. On the other, people are sticking with their local characteristics of their town that gives them identity. Due to mobility, each individual gains two or more additional identities in multi-cultural environments.
- b) It is split between universal and particular. The world would like to see the cultures melted into each other, a uniform way of life. Every individual is split between the traditional and modern. On the one hand, the world erases traces of past and creates a new culture, on the other people are looking for values and meaning in traditional tried out values.
- c) It is split between long-term and short-term. Long-term planning is needed for the development of a global village. A vision is needed. Every day calls for short-term decisions.
- d) It is split between the unbelievable development of knowledge and ability of a human being to absorb it. The knowledge treasury is getting fuller and fuller. However, all the

bounty is not fully accessible to the human consciousness due the mentioned capacity, means and time constraints.

e) It is split between the spiritual and the material. A consumption-oriented person gets empty and has to search again for the spiritual depths. Spirituality, however, cannot be something abstract, dreams turned into an illusion. Rather, it has to be rooted in specific material circumstances.

f) It is split between the transmissive and transformational school paradigm.

Glocalisation spreads partial monopolistic interests, mainly of the US, rather than the universal ones. For some globalisation equals Americanisation, even though it is more than that. With new tendencies, new conflicts between cultures (Huntington, 1998) and religions erupt, such as Catholicism and Islam. The spread of Western culture brought about narcissism, selfishness, fast food, superficial attitude to life, pragmatism. Universal view on the world makes global learning possible with a global understanding of ourselves. An ever faster development makes possible further transformation of our culture by subcultures, such as literary, political, educational, legal, administrative and organisational. Globalisation is also a challenge and an incentive to develop civilisation competencies in the East, but the increasing gap between the rich and the poor states makes the impression that there is the world of two speeds.

In conclusion, I would like to stress yet again that glocalisation has some good and some bad features. It is up to us to distinguish one from another and strengthen the good ones while diminishing the bad ones.

Notes

¹ Let me at this stage mention two attempts at philosophical elaboration of the transition of modern culture into the postmodern one. For the first see Smith, B. 1996, for the latter see Komel, D. 2002.

² Hoelderlin defined crisis in a verse “where there is danger, there is salvation”. In Ancient Greek the noun “*krisis*” is derived from the verb “*krinein*” and means to distinguish, decide and assess. The crisis is therefore a danger and an opportunity. The crisis the public school is in can be explained by the fact that what is traditional is not necessarily obsolete and what is new is not necessarily good, especially if it has not yet prevailed. The views on school differ. Hence there is no unanimity as to what may be the reasons for the crisis, what may be the consequences and how to get out of it.

³ Some Slovenian schools are offering courses on critical thinking. The most famous model is De Bono (1998). Since 2000 the Educational Research Institute in Ljubljana has offered courses for teachers within the international project “*Reading and writing for critical thinking*” (principal investigator Vonta, T.).

⁴ The 1998 international research project on literacy of OECD and Canada’s Statistical Office included Slovenia. Literacy was defined as “a capacity to understand and use information from various written sources in order to function as an adult in everyday activities, in family, at work and for development of one’s own knowledge and potentials”. For more see Mohorčič - Špolar, V. and Možina, E. 2005.

⁵ A person cannot be efficient without good social contacts. Fullan’s formula $E = m \cdot c \cdot a^2$ means that efficiency of work or classes equals m for motivation times c for capacity times a for assistance times a for accountability.

⁶ For more on the concept of a good teacher see for example www.witchvox.com/basics/teachvs.html, Entwistle, N. et al. 2000. Gossen, D. and Anderson J. 1996.

⁷ See also a detailed analysis of this phenomenon in the last three years of the new nine-year primary school in the final report of the evaluation study Novak, B., et.al 2002.

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